

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIRM"—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. XI.

GARDINER, MAINE, FRIDAY, MAY 20, 1831.

NEW SERIES, VOL. V.—NO. 20.

PUBLISHED EVERY FRIDAY  
BY SHELDON & DICKMAN.  
WILLIAM A. DREW.—Editor.

## Tricks of Revivalists Exposed.

SUBSTANCE OF TWO DISCOURSES, DELIVERED IN  
THE FIRST UNIVERSALIST CHURCH IN BOSTON,  
ON THE MORNING AND AFTERNOON OF SUNDAY,  
APRIL 17TH, 1831.

BY WALTER BALFOUR.

### DISCOURSE II.

TEXT.—"Now, when they heard this, they were  
pricked in their heart, and said unto Peter, and to  
the rest of the apostles, men and brethren, what  
shall we do?"—Acts ii. 37.

Astronomers can calculate, when an  
eclipse of the sun and moon, or the return  
of a comet shall take place, with the great-  
est precision. But in this age of extraor-  
dinary improvement, something much  
more remarkable has been discovered.—  
Some Clergymen now, can calculate when  
a revival of religion is to take place, yea,  
can produce one any time they please.—  
Getting up revivals, is now a thing so well  
understood, and the means of producing  
so well known, that some religious  
sects, draw their plans, and proceed with  
as much certainty to produce them, as a  
mason or a carpenter does to build a  
house.\* But an astronomer, though he  
can calculate to a moment the time of an  
eclipse, has as yet discovered no method  
to produce one at his pleasure.

The preacher,† to whom I alluded in  
my forenoon's discourse, preached from  
the words I have just read. He intimated  
that something like the day of Pente-  
cost was now enjoyed in the city of Bos-  
ton. And to carry forward this good  
work, no doubt was his design in select-  
ing this text. He said a mighty influence  
of the spirit of God fell on the minds of  
the people referred to in it, and led them  
to say—"men and brethren what shall we  
do?" The minds of many, he declared,  
were now alarmed in a similar manner in  
this city. His grand object however, was  
not to remove this alarm, but to increase it.  
His whole discourse was directed to im-  
penitent sinners, sinners, now at enmity  
with God, and his sole object was to alarm  
them. To effect his purpose, he went on  
to state eight reasons, why they had just  
cause to be alarmed. But as these were  
not very distinctly stated, I shall not at-  
tempt a statement of them. I shall only  
remark, that his vociferation, his tones of  
voice, his terrific questions and modes of  
expression, were all adapted to produce  
the effect intended. No one could possi-  
bly mistake, that his object was, to agitate  
the feelings and alarm the fears of his au-  
dience, and to bring as many as possible  
forward after meeting, under concern of  
mind, that he might answer the question  
in the text, or tell them what they must do  
to be saved. No man possessed of com-  
mon sense, could come to any other con-  
clusion, as to the grand object which the  
preacher kept in his view throughout his  
discourse. To alarm his hearers, that  
they were on the road to hell, and to save  
them from it, was the grand drift of the  
whole sermon. Two things were mani-  
festly assumed by the preacher, viz: That  
his impenitent hearers had immortal souls  
—and that every moment, they were liable  
to drop into an eternal hell, from whence  
there is no recovery. He was almost in  
an agony to save them from it. He told  
them, he had a message from the Lord to  
them, and that their guilt and misery must  
be greatly increased, if they rejected it.  
Such is a brief outline of his discourse.  
And as I believe, he perverted his text to  
sectarian purposes, I claim the right of  
attempting to show this. If he used the  
liberty publicly to pervert it, I use the  
same liberty, publicly to expose his perva-  
sion of it. Let us then,

1st. Inquire into the state of mind ex-  
pressed by the phrase, "They were prick-  
ed in their heart." The word rendered  
pricked, is nowhere else used in the New  
Testament. Ewing says, the word signi-  
fies, "I prick, pierce, stab: affect with  
grief." And in the passive—"I am re-  
duced to astonishment and silence through  
grief, anxiety, or fear." Parkhurst says,  
the LXX. used the verb, for the Hebrew  
word rendered, "were grieved." Gen.  
xxiv. 7; and the phrase rendered, "prick-  
ed, or pierced in heart," for "afflicted in  
heart." Ps. cix. 16. But as I have no  
wish, nor need to be particular about a

word, let it be admitted, that the persons  
spoken of, were convicted, distressed,  
troubled, or alarmed in their hearts. This is  
all, that the most fastidious persons, could  
desire about the word here used. The  
question ought here to be put—who were  
"pricked in their heart?" The whole  
chapter furnishes the answer—they were  
Jews, and we admit they were sinners, im-  
penitent sinners, yea the worst sinners then  
on the face of the earth, before Peter ad-  
dressed them. Yea we contend, there  
was something peculiar in their case as  
sinners, which laid a foundation for their  
being thus pricked, convicted, or distress-  
ed in their hearts on this occasion. That  
this is the fact of the case, will be shown  
presently. Here let it be observed, that  
no such thing is said of any other sinners  
in the New Testament. Nothing like this  
is said of the most ignorant, idolatrous  
Gentile, who wrought all uncleanness and  
wickedness with greediness, that when  
converted, "he was pricked in the heart."  
No, this seems to have been a peculiar  
state of mind, to which the Jews were  
subject, and which arose out of their pecu-  
liar circumstances. But now, it is the  
great object of those who get up revivals,  
to drive as many as they can into this state  
of mind, by working on their passions,  
and alarming their fears, by every art they  
can devise. Nor are they contented with  
this; for some of their converts, are kept  
for weeks, and sometimes for months, in  
this distressed and distracted state of mind.  
And if they are only "brought out" at last  
the longer they are in this condition, so  
much more genuine and certain their con-  
version is considered. But sometimes their  
converts are brought into a fit of  
sickness, some end their days by suicide,  
and others, finally find out the trick which  
has been played on them, and are brought  
out as despisers of all religion on account  
of such imposition. But whatever this  
state of mind was, in the Jews, on the  
day of Pentecost, or by what ever it was  
produced, it is plain from the chapter, that  
it was of short duration. It did not con-  
tinue for a whole day. No; under the  
very same discourse which pricked them  
to the heart, they found their relief. They  
gladly received Peter's word, were bap-  
tized, and were added to the church. All  
this is so obvious from our context, that it  
need not be particularly pointed out. But  
the reverend Gentleman, if he pricked  
any to the heart by his sermon, did not  
wish to let his converts into the secret—  
what they must do. No, he told them,  
he would disclose this information, after  
the close of the meeting, to all who felt  
anxious about what they should do to be  
saved.

2d. I shall now inquire, what produced  
this state of mind in the Jews referred to  
in the text? The preacher, very positive-  
ly ascribed it to a mighty influence of the  
spirit of God on their mind. If it was,  
nothing can be more certain than this,  
that this mighty influence descended on  
them, under a very different kind of ser-  
mon from the one he preached that even-  
ing. What then produced this state of  
mind? The text says—"Now when they  
heard this they were pricked in their  
heart." It is obvious, that something  
they heard pricked them in their hearts.  
What then did they hear? 1st. Was it,  
that they had immortal souls, which were  
under the wrath of an angry God, and  
every moment liable to drop into an eter-  
nal hell, from whence there is no recovery?  
No. Peter's sermon does not contain  
a single hint, from which such a thing  
could be inferred. Such a doctrine is not  
to be found in the Jewish scriptures.—  
No Jew believed he should go to hell.—  
All his prejudices were against such a  
doctrine, as stated by Whittier on Rom. ii.  
Nor did the apostles preach such a doc-  
trine, to either Jews or Gentiles, as the  
whole history of their preaching shows,  
recorded in the Acts of the apostles. We  
throw down the glove, and let the reverend  
Gentleman lift it if he chooses; or in plain  
language, we demand of him to produce  
a text from Genesis to Revelation, where  
any sacred writer ever announced, any  
one was, or would be, or ever needed to  
be, saved from his endless hell in a future  
state. If he cannot produce proof, on  
whose authority did he assert this, and  
use all his exertions to alarm his hearers  
about it. 2d. If it was not preaching an  
endless hell in a future state, which pricked  
the persons to the heart, and alarmed  
them so as to ask—"men and brethren  
what shall we do?" What was it which  
produced this? The text says—"Now  
when they heard this they were pricked in  
their heart." It was something they  
heard, and is thus stated in the immedi-  
ately preceding verse, "Therefore let all  
the house of Israel know assuredly, that  
God hath made that same Jesus, whom ye  
have crucified, both Lord and Christ."—  
See also verses 22, 23, and chap. iii. 13  
—16. Jesus of Nazareth they had put  
to death, and did not deny it. But Peter  
assured them, that he was Lord and Christ,  
or their Messiah, whom they had murder-  
ed. And who can doubt, that if this  
proved true, and they were convinced of  
it, being pricked or alarmed in their hearts  
must follow. That it was the evidence of  
this brought home to their hearts, pricked  
them, will appear by a slight inspection of  
the whole chapter. As this is so obvious,  
and is not disputed, I deem it unneces-

ry to point it out. Let persons contend  
for as much agency of the spirit as they  
please, no one doubts, that what they heard  
Peter preach was the means of pricking  
them to the heart, and led them to ask the  
question—"Men and brethren what shall  
we do?" But it is evident from Peter's  
answer to this question, that in some sense,  
those persons had not, even in this state  
of mind, enjoyed the holy spirit, for he  
thus answers it:—"Repent, and be baptized  
every one of you, in the name of Jesus  
Christ, for the remission of sins, and ye  
shall receive the gift of the Holy Ghost,"  
verse 38.

3d. I come now to notice the question  
which those who were pricked in their  
hearts here put. They "said unto Peter,  
and to the rest of the apostles, men and  
brethren what shall we do?" What shall  
we do respecting what? The preacher  
answered thus—what shall we do to be  
saved. Had he stopped here, I could have  
agreed with him, for though they do not  
say this, yet their alarmed state of mind  
implies it, and without doubt was their  
meaning, as we shall see presently from  
the context. But he declared, their in-  
quiry was, what they should do to be  
saved from an endless hell in a future state.  
But not a vestige of evidence, did he at-  
tempt to produce, that such a salvation  
was implied in the question, or alluded to  
in the context. Indeed, he could not pro-  
duce this, for the context, or any other  
part of the bible, afforded him none to  
produce. But that the context shows,  
those pricked in their hearts, asked what  
they must do to be saved from something  
else, I shall now show.

Let us then look at verse 21:—"And it  
shall come to pass, that whosoever shall  
call on the name of the Lord shall be  
saved." Will this reverend Gentleman  
assert, that Peter meant—"whosoever  
shall call on the name of the Lord shall  
be saved from hell." If he does, I ask  
him to produce proof of his assertion.—  
Nothing like this is suggested by Peter.  
He has a right to ask me in turn, what  
salvation is then referred to? I answer,  
the word here rendered saved, is not once  
used in the Bible, to express a salvation  
from hell. It simply means delivered or  
preserved, and is so rendered in several  
modern versions, as he certainly knew, or  
at least ought to have known. And should  
he ask, delivered, preserved, or saved from  
what? Our Lord answers the question,  
Matt. xxiv. 13—"He that shall endure  
unto the end the same shall be saved."—  
And the evils from which they are to be  
saved, preserved or delivered, are minutely  
described throughout the chapter. But  
being saved from hell forms no part of  
them. And by turning to Joel ii. 32, the  
passage which Peter quotes, runs thus,  
"And it shall come to pass, that whoso-  
ever shall call on the name of the Lord shall  
be delivered: for in mount Zion and in Jeru-  
salem, shall be deliverance as the Lord  
hath said, and in the remnant whom the  
Lord shall call." The Jewish nation had  
filled up the measure of their iniquity, in  
crucifying their Messiah, and our Lord  
forewarned them, Matt. xxiii. 37, that on  
them should come "all the righteous blood  
shed upon the earth." Their miseries he  
had described, Matt. xxiv. and declared  
verse 34—"This generation shall not pass  
till all these things be fulfilled." Those  
pricked, or convicted in their hearts, that  
they had crucified their Messiah, had just  
cause to be alarmed at the judgments of  
God, which were soon to come on their  
nation. And in such a state of mind, no  
question could more deeply concern them,  
than the one they put—"men and brethren  
what shall we do?" What shall we  
do to be delivered or preserved from these  
judgments, which our great iniquity justly  
deserves? They had enough to alarm  
their fears, without an endless hell in a  
future state. But if the preacher knew  
this, he was careful to conceal it from his  
hearers, for no such thing was even al-  
luded to in his sermon. Here then, is a  
salvation mentioned by Peter, which has  
no reference to salvation from hell in  
another world. With this salvation, all  
Christ's disciples were saved, who contin-  
ued in the faith of Christ to the end.—  
And the persons pricked to the heart, did  
believe and were saved. On the unbe-  
lieving Jews came the wrath of God to  
the uttermost, and to this day are a by-  
word in the earth. But who can find a  
salvation from hell alluded to, in the whole  
chapter?

4th. I shall now briefly notice, Peter's  
answer to the question—"Men and brethren  
what shall we do?" It is this. "Then  
Peter said unto them, Repent, and be bap-  
tized every one of you in the name of  
Jesus Christ, for the remission of sins,  
and ye shall receive the gift of the Holy  
Ghost," etc. Repent. The term metanoeo,  
here rendered repent, says Ewing, means  
—"I understand afterwards, grow wise af-  
terwards, change my mind or opinion;  
change my mind and sentiments, have them  
really altered, so as to influence my subse-  
quent behavior for the better." If to repent,  
means to be pricked, convicted or alarmed  
in mind, those persons had already repen-  
ted. Peter did not think so, but called  
on them to repent. The change of mind,  
or the repentance such persons needed,  
was a change of their opinions or senti-  
ments respecting Jesus of Nazareth,  
whom they had lately crucified. And such

a change of mind towards him, as to be-  
lieve he was the Messiah, the Son of God,  
the Saviour of the world. Such a change  
of mind, as showed itself by a change in  
their conduct towards him, his disciples,  
and his cause. It is one thing to be  
pierced to the heart, convicted of evil  
done, and grieved or alarmed for its con-  
sequences, and quite another, to change  
the mind from the love and practice of it.  
Hence, the repentance enjoined in the  
New Testament, is called, "repentance to  
the acknowledgment of the truth," 2 Tim.  
ii. 25, and "repentance unto life," Acts xi.  
18. As repentance refers to the change  
in the mind, we cannot tell if a man has  
truly changed his mind, but by his change  
of conversation and conduct, influenced  
by his new state of mind. Accordingly,  
conversion always follows true repentance.  
The doctrine and language of the Bible  
is—"repent ye therefore, and be convert-  
ed, that your sins may be blotted out,"  
Acts iii. 19. Repentance precedes, con-  
version follows. The first refers to the  
change of mind, the last to the change in  
the life and conversation. The term con-  
version, signifies to turn, or be turned.—  
Hence, the doctrine of the apostles to all  
was, "that they should repent and turn to  
God, and do works meet for repentance,"  
Acts xvi. 20. The grand doctrine be-  
lieved, which changed the mind or produ-  
ced repentance, was, that Jesus Christ is  
the Messiah, the Son of God: That he  
died for our offences, and was raised for  
our justification. This the chapter shows;  
and this was shown in the preceding dis-  
course. It is an imposition of the worst  
kind, to talk of revivals and conversions,  
being produced by any other means. A  
person terrified with hell torments, may in-  
deed change his mind, but what good does  
it do him or others. He is not convinced  
but terrified into it. But further, Peter  
said—"Repent, and be baptized every one  
of you in the name of Jesus Christ, for the  
remission of sins." To be baptized in the  
name of Jesus Christ, was one of the first  
acts of obedience to Christ, on the part of  
him who repented. It was an open and  
public confession of his name, and pro-  
fession of subjection to his authority. Re-  
pentance, or a change of mind, was al-  
ways required on the part of him who bap-  
tized, and was at least professed by the  
subject of baptism. Here, and elsewhere,  
remission of sins, stands connected with  
repentance and baptism. The former, or  
a change of mind, was a renunciation of  
his sins, the latter, or baptism, a figure  
that they were blotted out, or washed  
away. That the punishment of them was  
remitted also, is obvious, for those Jews  
who repented, were saved or delivered  
from the punishment, which came on the  
unbelieving part of their nation. Peter  
further told them his answer, that on  
changing their minds, and being baptized  
in the name of Jesus Christ for the remis-  
sion of sins, they should receive the gift  
of the Holy Ghost. This gift, seems to  
refer to the miraculous gifts, conferred on  
many others besides the apostles. He  
told them, "for the promise is unto you,  
and to your children, and to all that are  
afar off, even as many as the Lord our  
God shall call." It is added, "and with  
many other words did he testify and ex-  
hort, saying, save yourselves from this un-  
lawful generation." Peter exhorted them  
to save themselves. But, was it from  
hell? Was it from endless punishment  
there? No, it was "from that unlawful  
generation; for if they continued to be  
partakers in their sins, they should also  
partake in their punishment which was  
near, and is thus described: "For in those  
days shall be affliction, such as was not  
from the beginning of the creation, which  
God created, unto this time, neither shall  
be. And except that the Lord had short-  
ened those days, no flesh should be saved:  
but for the elect's sake, whom he hath  
chosen, he hath shortened the days. For  
these be the days of vengeance, that all  
things which are written may be fulfilled,"  
Mark xiii. 19, 20. Luke xxi. 22. See  
the whole of both these chapters. Our  
Lord, and others in the New Testament  
predicted, and warned the Jews respect-  
ing temporal punishment coming on their  
nation. It was said to them—"how can  
ye escape the damnation of hell." But  
even this, had no reference to their pun-  
ishment in a future state, as could easily  
be shown, and has been shown in my First  
Inquiry.

Such are our views of Peter's answer  
to the question, "Men and brethren what  
shall we do?" The reader ought now to  
notice, that this answer was given public-  
ly. The persons who put the question,  
were not separated from the multitude, to  
receive it in private. No, it concerned  
all, was given before all, and what it con-  
tains, was commanded to be preached to  
all. Luke xxiv. 48, 49. "Thus it is  
written, and thus it behooveth Christ to  
suffer, and to rise from the dead the third  
day: And that repentance and remission  
of sins should be preached in his name  
among all nations, beginning at Jerusa-  
lem." Peter in the passage before us,  
was literally obeying this commandment.  
But alas! how unlike Peter, was the  
preacher referred to above. After fright-  
ening his hearers, with eight reasons, why  
they had just cause to be alarmed, he said  
not a word to them about repentance and  
remission of sins, through the name of

Jesus. No, this was too good for impen-  
itent sinners to hear. This he reserved, to  
be told to those whom he had frightened,  
after the public meeting was ended. And  
this Mr. Blagden approved of, by an-  
nouncing the same thing, before dismis-  
sing the congregation. But we solemnly  
ask these Gentlemen—were they afraid,  
Peter's answer would do harm to impen-  
itent sinners? or, have they invented a new  
and better answer, more adapted to their  
penitent sinners? And do they wish to keep  
it a secret from the impenitent, that their  
curiosity may be excited, and be induced  
to become penitent, and may have it di-  
vulged to them? Was not this rather, a  
new orthodox trick; an improvement in the  
art of getting up revivals? Was it not a  
plan devised, to secure immediately to the  
sect, such as happened to be weak enough  
to be driven into anxiety by the preach-  
er's discourse? If it was not, why not  
give Peter's answer to all present? And  
if his discourse produced anxiety in the  
minds of any, why did he not allow them  
to speak out, and ask him what they should  
do? And if liberty to speak, had been  
granted, it is likely I should have said a  
few words also, somewhat different from  
his sermon, or that of his anxious peni-  
tent sinners. A more ungodly race of  
men, perhaps never existed, than those  
Peter addressed on the day of Pentecost.  
But let his discourse be ever so rigidly  
examined, you will not find that he gives  
one reason, why such impenitent sinners  
had just cause to be alarmed, that they  
were in danger of endless hell torments,  
or, of any punishment whatever in a fu-  
ture state. No; not a single reason, not-  
withstanding he charged them to their face  
that they had crucified and slain the  
Lord's anointed, their promised Messiah.  
But our preacher assigned eight reasons,  
why his impenitent hearers, had just cause  
to be alarmed about their future condition.  
By whatever means the revival on the  
day of Pentecost was got up, the fact is  
certain, that endless hell torments had no  
influence in producing it. Nor can a sin-  
gle apostolic revival be referred to; that  
was either got up, or carried on, by means  
of this doctrine. But a modern revival,  
could not be produced, by means of it.—  
Without the doctrine of eternal hell tor-  
ments, modern revivalists could accom-  
plish little or nothing. Could people only  
be persuaded to examine this subject, they  
must see, that this engine of terror, was  
built among the heathen, for state and  
military purposes. It has for ages been  
varnished over, with a few perverted texts  
of scripture, and used by the priesthood  
for religious purposes. To promote sec-  
tarian purposes, most orthodox preachers  
have been working at this engine for the  
last twenty years, to get up what they are  
pleased to term revivals of religion.—  
Were their flaming pulpit in their Journals  
to be believed, about the numbers con-  
verted by means of them, we must con-  
clude, that all the people in America have  
been converted long ago, or, that they are  
obliged to convert their converts a number  
of times, to get them rightly converted.—  
But if I might judge from appearances,  
the preacher with all his arts, and perva-  
sion of his text, did not frighten many  
that evening with his engine of eternal  
torments. His words were terrific enough  
but his tones, and feelings, and whole  
manner, were artificial. He forgot, that  
in order to alarm and frighten others, we  
must be really alarmed and frightened  
ourselves. But he felt no more fear or  
alarm, that he should go to hell, than I  
did. And why should others be frighten-  
ed with the bugbear, that did not frighten  
himself. We were pleased to see, that  
his audience had good sense enough, not  
to be driven to sighing, crying, or moved  
by his imaginary terrors. If he really  
believed, that his terrors were real, he  
ought to have wept blood, yea died in the  
pulpit with fear: And if his audience had  
believed what he told them, they ought to  
have become petrified men and women in  
their pews, with the terrors he presented  
to their minds.

Our orthodox brethren will hardly affirm  
that they have ever produced a revival of  
religion, equal to that on the day of Pen-  
tecost. No, any thing which they accom-  
plish, is only a spurious imitation of it.—  
In the fear of God, I ask them—Did the  
apostles ever meet in private conclave to  
concert measures to bring about a revival?  
But has this never been done by you?—  
Did the apostles ever contrive a set of  
rules, by the proper use of which, a revival  
might be got up and carried on? But  
has not this been done by you? Did the  
apostles ever tell the people in a town,  
that it was their own fault they had not a  
revival among them? But has not this  
been done by you? Did the apostles ever  
exhort their hearers to write down a sol-  
emn covenant, that they should be from  
this time henceforth the Lord's, and let it  
be signed, sealed, and delivered before  
they went to sleep? But has not such ex-  
hortations been given by you? Did the  
apostles ever take out their watches, and  
tell their hearers, that they had only got  
so many minutes to make up their minds,  
whether they should go to heaven or hell?



But has not this been done among you? Did the apostles ever exhort their converts to select their impenitent fathers or mothers, name them in their prayers, and continue to do so, till God converted them? But have not such exhortations been given among you? Did the apostles collect people into private houses, putting the saints into one room, and the sinners into another, and as they frightened the sinners, transferred them from the one room to the other? But has not this been done among you? Did the apostles appoint fasts, church meetings, conference meetings, whispering meetings, meetings every night in the week, four days meetings, all meetings for the special purpose of getting up and carrying on revivals? But is not all this done among you to promote revivals? Did the apostles themselves, or by proxy of pious young men educating for the ministry, sit down in vestry meetings between the young females, and taking them by the hand, in a whispering tone, inquire into the state of their immortal souls? But has not this been done among you? Did the apostles go from house to house, intruding themselves where they were not invited, endeavoring to terrify women and children with eternal torments, to make converts of them? But has not this been done by you? Is it not your common practice? Did the apostles appoint male and female runners to distribute a sectarian tract to each family, once a month? But is this not done by you? Did the apostles go themselves, or appoint others, to go throughout the land, begging money, and sponging a cent if they can get no more, out of the widow and fatherless, to accomplish their endless sectarian projects? But has not this long been done, and is still done among you? Did the apostles creep into houses, to flatter and frighten women and children into their measures? But has not this been done by you, regardless of the family disorders you produce?

And what shall I say more, for the time would fail, to tell all your projects, about Sunday mails, preaching down Unitarians, Universalists, and Catholics; and the exertions you have made to get Harvard College, and the government of the country under your control. What have you not preached, what have you not written, what have you not said, and what measures have you not adopted, to accomplish these objects? It is true, you have met with defeat in many of your projects, and increased the very sects you wished to crush. But all this, only gives fresh vigor to your zeal for revivals. Some of you wrote against Beman and Finney's fanatical revivals, and took a long journey to correct their wild extravagances. But now you are very glad to adopt similar extravagances to get up a revival in Boston, as the last resource in a desperate case. When you cannot deceive the people any longer with your religious excitements, you must sink into oblivion; having nothing left whereby to make yourselves conspicuous. True, your immense funds, drained from the pockets of a too credulous community, may buoy you up for a while; but the very men now in your pay, will be the first to desert your cause, when the chest sounds empty.

Let it not be said we are enemies to religion, or enemies to the revival of religion, because we cannot approve of modern revivals. No; the very reason why we disapprove of them is, because they are unscriptural. One, might as well accuse us, of being enemies to good bills because we will not give currency to those which are spurious. Is it asked how we come to know that modern revivals are counterfeit? I answer, they are—st. brought about by unscriptural measures. I need not name these, for they have been hinted at already, and every one in the community knows, what they in general are. I search the Bible in vain, to find either example or precept, for the measures now adopted to get up such religious excitements. The Bible affords no rules for bringing them about, nor will the chief promoters of them a lege, that the Bible was consulted about them. They are contrived, and brought about by the wisdom of this world, which cometh to nought. They come at man's bidding, are promoted by his exertions, and cease when he is tired of exertion, or when he wishes to gather into the church the fruits of his labor. 2d. By teaching unscriptural doctrines. Mr. Cornelius himself will not aver, that Peter's sermon on the day of Pentecost, and his, bore any resemblance to each other. His mode of conducting with his converts, was in point blank contradiction to that of Peter's. What apostolic revival was ever got up, or carried on, by his doctrine or religious management? If the apostles preached hell torments in public, and remission and remission of sins in private to their converts, I must greatly misunderstand my Bible. 3d. The fruits of them are unscriptural. Modern revivals, are said to be the work of the spirit of God on the minds of the people. Well, by the fruits we shall know the converts. What then are the fruits of the spirit? Paul answers, Gal. v. 22—24, "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's, have crucified the flesh, with the affections and lusts." I should be glad if these were the fruits brought forth by the subjects of modern revivals. But let every sect, let every man say, if these are the fruits which they bear towards those who have too much knowledge and too much common sense, to believe all their doctrines, or approve of all their doings.—The very reverse of these are the fruits brought forth.

To conclude. Do you then ask me, what a true revival of religion is? You may learn this from what has been stated; and shall receive a full account, should I ever come before the public again on this subject.

### THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, MAY 20.

#### ACT RESPECTING COLLEGES.

The last Mirror has a long editorial article on this Law, by which it would seem that the orthodox have determined not to comply with its requisitions. The editor, who probably utters the sentiments of his party—for all are trained to sing the same tune—seriously undertakes to make it out, that the Act is unconstitutional. In 1820 the Corporation of Bowdoin College surrendered its independence to the Maine Legislature, by which surrender the Legislature acquired the right of "altering, limiting, restraining or extending" the powers of the Corporation. In the exercise of this right, the Legislature last winter saw fit so far to alter or limit the powers of the Corporation as to require that no person now holding the office or place of President in any College in this State shall hold his office after the next Commencement, unless he shall be re-elected by two thirds of the votes of each board. But this is called unconstitutional—and why? Mainly because, if we understand the Mirror, the Act is not entitled an Act amending an Act passed by the Legislature of Massachusetts, by which Bowdoin College was originally founded! Verily the legal acumen and ingenuity of some clerical gentlemen are sufficient to show

"What a mighty difference there must be 'Twixt twaddle dum and twiddle dee." A second objection set up against the Constitutionality of the Act, is that it is a violation of the contract made between the Corporation and Dr. Allen, that he should hold the office of President during life with a certain salary attached to it. The Law hazards his continuance in office, and, we believe, deprives him of certain perquisites which he has been in the habit of taking from the pockets of the students. We do not profess to be lawyers, but we have always regarded it as a plain maxim in political science, that no subordinate corporation can derive from the Legislature a power greater and extending farther than the source whence it is derived. If the doctrine of Mr. C. is true, the Corporation of Bowdoin College, under the first Act of the Legislature, has derived a power altogether beyond the Legislature to "restrain"—Where did they obtain the power to make this contract? From the Legislature. The Legislature has now recalled that power, requiring that hereafter there be new elections or re-elections of President.—It seems to us if the Corporation could proceed under the former law, they are bound to obey the latter.—But Mr. C. says not, and appeals to the Constitution of the United States. Probably it is the intention of the orthodox not to submit to the Law of Maine, but to stand out against it and carry their case into the Supreme Court of the U. S. If our recollection serves us, Dr. Allen's former connexion with Dartmouth College, or rather with the New Hampshire University, was the means of bringing the difficulties existing in that Institution into the United States Court; and if we mistake not he did not leave the University till compelled to quit it by that very Court. He may meet a similar fortune a second time.

Were it not pretty certain that by the operation of the new Law the orthodox must surrender a part of that control over the College which they ought never to have had, and which the people of this State have never been satisfied they should have, we suspect the eyes of Mr. C.'s understanding would never have been able to detect unconstitutionality in the Law. But desperation has a wonderful faculty to improve the acuteness of some of the senses, and drowning men catch at straws. The Law knows nothing about Dr. Allen,—his removal or his continuance in office. If two thirds of each board are satisfied that his longer connexion with the College will be serviceable to the Institution, or that they are not at liberty to set aside the "contract," falsely so called, whereby he claims to hold on to his office till he dies, why the Law permits them to re-elect him. We do indeed believe that he never can be re-elected. The Editor of the Mirror also thinks so. But why charge this result so severely to the Law? why not rather go to the Boards and teach them their duty? Let Dr. A. and Mr. C. commence an electioneering campaign with the Overseers and Trustees; peradventure they can satisfy two thirds that Dr. A. is the most popular man in the world for the Presidency of that College, and that the whole Institution will tumble into ruins if he folds up his rules and resigns the chair to any other person.

#### CHURCH CAUCUSING.

OR THE "CHRISTIAN PARTY" ORGANIZING. We learn from a communication in the Vermont Watchman, that at a recent regular meeting of the Congregational Church in a town in that State, at which many who had no connexion with the Church, but were of the same religious views and attachments, were present by invitation, measures were formally adopted for governing the approaching political elections, to the entire exclusion of Universalists, &c. from all civil office. After the meeting was opened, the deacon proposed the following measures—That there should be suitable persons selected to confer with the members of the Baptist and Methodist Societies, and effect a combination or union of the three Societies, for political purposes; that a committee of three, one from each Society, be appointed to make nominations for the next election, and that the persons nominated be faithfully and unitedly supported by the three Societies; in order to govern the elections. These measures were adopted, committees appointed, &c.

The writer pertinently observes, "It has been truly remarked that all religious despotism commences by combination and influence. And when we see combinations attempted like this of which we have now spoken, to exert an unjust influence on our political rights, and remember that this is but an expression of the general feeling, it should arouse us to vigorous and united efforts to avert them. For as says the Hon. R. M. Johnson, 'Whenever the interests of our country are governed by religious, rather than political considerations, the fabric of our liberties will crumble into ruins.' This movement, it cannot be doubted, is a true expression of the feelings and intentions of the orthodox clergy in the U. S. Let the people notice such facts as these, and then believe if they can that these men are not aiming to sway the political destinies of this free country."

"Four days' meetings. So far as protracted meetings have been held in this State, we have not been apprised of a single, even slight, departure from the true scriptural directions in the manner of conducting the exercises."—Christian Mirror.

Is it not a slight departure from that Scripture which says "six days thou shalt labor," to spend four or more days out of the six in religious dissipation and idleness? Is it not a slight departure from scriptural directions, for wives to arraign their husbands, and children to disrespect and insult their fathers, by publicly offering notes in meeting requesting the prayers of the congregation for their unconverted, ungodly and rebellious husbands and fathers? Is it not a slight departure from scriptural directions for clerical gentlemen to call the "anxious," "seekers," &c. before their gracious mightinesses, and make them prostrate themselves on their knees before them to receive the benefit of their prayers? Will the Lord grant a favor to a penitent on account of the minister, more readily than on account of the penitent's own humble supplications? Is it not a departure from scriptural direction, to choose committees, at the close of a four-days' meeting (as in Bangor) to enter every house, arraign the women and other members of the family before them, as "publicans and sinners," and pray for them in their kitchens?

"Scriptural directions" are out of date with the visionaries of the present day. They do not go far enough to authorize the impertinence and officious meddling which they find necessary in order to make proselytes and build up their party. One "true scriptural doctrine" is, that "ye study to be quiet, and to do your own business, and to work with your own hands." 2 Thess. ii. 11. and another for women—that they "be discreet, chaste, keepers at home, good, obedient to their own husbands." Titus ii. 5.

#### MR. HARRIS' SERMON.

An esteemed friend has sent us a copy of a Sermon delivered in Alna, Me. on the 6th of March last, by Rev. Moses T. Harris, Pastor of the Congregational Church in that town. It is altogether as curious an article as we have seen for some time. We judge that the Methodists or Freewill Baptists have been having a revival in Alna, and that they have succeeded better than Mr. H. in securing the proselytes—in some cases to the injury of his Society. For his Sermon is throughout a rod for some persons' backs who have "ceased divisions" within his field of labor. No doubt Mr. Harris has told many truths, though he does not manifest the best spirit in the relation of them. The fault of the author is, that, forgetting his own brethren in other places are as guilty, in the points specified, as the Methodists, in putting the lash on to their backs he has inflicted most unkind cuts on the body politic of the orthodox clergy. We like to see these people telling the truth of each other. Neither our time nor room will permit us to make any extracts from the sermon, which is really a curiosity; but we hope hereafter to recur to the subject again. Our friend who has sent us the sermon will accept of our thanks.

#### VALLEY OF THE MISSISSIPPI.

We cut the following editorial article out of the New Orleans Courier of the 15th ult.—a business and political paper of the largest size and the most respectable standing. It is to be presumed that an intelligent and disinterested editor residing in New Orleans knows more of the moral and religious condition of the Valley of the Mississippi, than most people in the Eastern States. We always supposed that the slanderous representations of the people of that Valley which have been put in circulation amongst us, were coined with the special view of moving the benevolent to contribute liberally to the orthodox to enable them to accomplish their politico religious designs upon "the power that is to be." The following is worthy of serious and respectful consideration.

It is known to newspaper readers generally that the "American Sunday School Union" has taken a resolution to establish a Sunday School, at every practicable place, within "the valley of the Mississippi," within two years from the date of the resolution, which was passed nearly a year ago. To carry this resolution into effect, the charities of the benevolent in every section of the republic have been solicited; and the inhabitants of the district proposed to be enlightened have been represented, not only as the "dwellers of a land sitting in darkness," but as utterly unable to provide for themselves the lights of religion and learning!

But is the intellectual and moral darkness of this fertile valley, the very Eden of America, really so great; is its pecuniary inability so distressing, as to require not only the charities of our eastern brethren, but the torch of the "American Sunday School Union," to enlighten and cheer it? Is there a single citizen of this populous region who would not reject such an imputation with disdain? Do they not feel themselves fully competent to supply their own intellectual and spiritual wants, without the intermeddling aid of the sectarians of the east and the north? Will they not, therefore, ask—*cu bono*—why are these schools to be established among them, and for what end?

Can the end be doubtful? Is the true motive of the undertaking concealed, because, like the silly ostrich, the managers have chosen to conceal their heads under the white wing of charity? Is it not well known that the "American Sunday School Union" has the control of a press, and that the books made for the instruction of the scholars under its control, are published by it, under the direction of the junta that controls its destinies? Who does not know how hard it is to erase first impressions? What mockery then to say that religious opinions are to be left free, when it is known that, in every school, it is a custom to comment upon the portion of scripture read, according to the belief of the individual to whom the superintendence of the school has been committed, and that the books used are those, alone, which are published by the parent society?

There can be no doubt as respects the character of the belief of those to whom these Sunday schools, when established, will be entrusted, if attention be paid to the creed of the agents who have been sent out to accomplish the work: they are all, without exception, of a certain description, termed, *ex-cathedra*, orthodox.

But, if this be insufficient to convince the most incredulous of the sectarian character of this association, it is only necessary to recur to the declaration of that reverend agitator, Doctor EZRA STILES ELY, one of the founders of the institution, who had the candor to avow, in a sermon that has been printed, that through the influence of these Sunday schools, the time would soon come, when no person could attain any political distinction or office, unless supported by his, or the orthodox party! Upon this same ground the "American Sunday School Union" was denounced, in 1827, upon the floor of the Pennsylvania legislature, as aiming at the dangerous junction of church and state, AND A CHARTER OF INCORPORATION WAS REFUSED TO IT, UPON THIS VERY GROUND!!

And yet this society, which is so well understood at home, sends forth its agents to other states, to spread its ramifications, and to increase its power, by establishing a line of dependencies, which will look up to the parent society with all the implicit deference and respect of a vassal to his feudal lord, and which will receive the least intimation of its wishes, as scarcely inferior to the command of the Almighty!

It is moreover attempted, by the advocates of this project, to repudiate the idea of a connexion of church and state. But look at the complexion of the meeting in this city, "ISAAC A. SMITH, president of the state senate was called to the chair, and another member of the same body appointed secretary."—Look at the meeting at Washington, where a letter was read from the president of the United States excusing his attendance and enclosing fifty dollars as a donation, and in which grave and reverend senators sustained the principal parts,—and then let any candid man answer, whether an alliance with temporal authorities be not courted by this world-converting association?

Americans! ye who love liberty! awake and defeat the schemes of those who have predicted that the time will soon come when no person can attain any political distinction or office, unless he be supported by the orthodox party!

#### CLERICAL THIRST FOR POWER.

The following is an Extract from the fifty eighth No. of the EDINBURGH REVIEW, quoted by Mr. Walsh in his fifteenth No. of the American Quarterly Review in concluding an able article on the subject of the Sunday mails. The article ought to be printed on the largest type and p. st at the entrance of every orthodox church in the United States.

"The grand pursuit of priests, as of all other bodies of men, is power, and their peculiar object is power over the belief of men. The more unbounded that power can be rendered, the more they become, what is the grand delight of human nature, objects of consequence among their fellow men. A power over the belief of men, obviously carries along with it every other sort of power; and renders those who possess it objects of greater consequence to the rest of the species, than any other sort of power could do.—The ambition of the priests is, therefore, the highest of all sorts of ambition; and must, of course, give birth to a proportionate ardor of pursuit."

"The advantage of the priest consists in his being able to persuade the rest of his fellow creatures that they do not understand what is the will of the Divine Being; but that he does. If he can establish this belief in its greatest possible extent, it is evident that his power is unbounded; and exactly in the degree in which he can establish it, is the extent of his power. But nothing is more simple than to know what is the will of a Being of perfect wisdom and goodness, which must be, in substance, that each individual should do what he can to make himself and every other being happy. But it, on the other hand, the priests can persuade the people, that the will of God is something unaccountable, guided by no principles of wisdom and goodness (for then all men would understand it) but subject to the influence of all manner of weak and wicked passions, with unbounded power for their gratification; among other things, that he is subject, in a great degree, to the influence of the malignant passions, and very apt, when not well pleased with men, to bring evil upon them to the full extent of his power; that the mode of pleasing him is not that which would please a very wise and good man, but that which is best calculated to please a weak and wicked one—not wise and good conduct, but an excessive courtship to himself; it is easy, in that case, for the priest to frighten the people with an idea that they cannot know the will of God, and that infinite evil will fall upon them in consequence; but that the priest does know it; and that they can therefore do nothing better than throw themselves upon the priest, and follow implicitly his directions." \* \* \* "In the course which they pursue, to make a number of modes of offending the Deity sufficiently great to keep the minds of men in a continual state of apprehension, and consequent dependence upon themselves, is found the motive for multiplying excessively ceremonies and rites. If these are so numerous and so intricate, that a man is every moment of his life in danger of neglecting, or mis-performing some of them, and thereby incurring the dreadful displeasure of an Infinite Being, his need of the priest as an intercessor is incessant, and his dependence extreme."

#### NEW SOCIETY.

The Religious Inquirer informs us that about three weeks ago a Society was formed in Sturbridge, Conn. by the name of the First Universalist Society in Sturbridge. Forty members signed the Constitution.—There is a prospect of additions.

The May No. of this work, which was published on the 1st inst. completes the first volume. It affords us sincere pleasure to learn that the patronage afforded to the work is such as to warrant its continuance. It is a publication of a substantial kind—a guide to the biblical student, and a source of information to all classes of readers. Our denomination emphatically needs such a work, and should take pride and pleasure in sustaining it. The second volume commences in July, from which time Rev. L. S. Everett of Charlestown is to be co-editor with Rev. H. Ballou of Boston and Rev. H. Ballou 2d of Roxbury. The talents and faithfulness of these gentlemen are a sufficient guarantee that the work will continue to deserve the confidence of the public. In point of mechanical execution we no of no work which is equal to this. Every Universalist preacher, student, and some at least every Society, ought to possess the work. It has our most cordial and earnest wishes for an extensive patronage. It is published every other month in Boston at \$2 per year payable on delivery of the first No.—The contents of the May No. (which we ought to have noticed before) are as follows:

Disadvantageous Influence of former Translations, on our present English version of the Bible. General Preface to a New Translation, from the Original Greek of all the Apostolic Epistles, &c. &c.—By James Macknight D. D.

Christianity and Orthodoxy. The comparative amount of Evidence required by the doctrine of Endless misery and Universal Salvation.

Witchcraft. Letters on Demonology and Witchcraft. By Walter Scott, Bail Christ's Temptation in the Wilderness. 1. Kunoel's Introduction to the fourth chapter of St. Matthew's Gospel. 2. Extract from Rosenmuller's Note of St. Matthew i. 1.

Deceitful Workers. Selection, [Poetical.]

#### CHRISTIAN PREACHER.

A delay of three or four days in the publication of the May No. of the Preacher has been inevitable, arising from a disappointment in receiving the requisite additional copy from New York. As a compensation for the delay, patrons have a No. of 20, instead of 16 pages. It is our fixed intention to be very punctual in fulfilling our obligations to subscribers; hereafter we think the Nos. will be issued in season rather to anticipate the date.

If any of the Editor's friends, to whom he sent No. 3 gratuitously, would do him the favor to return the copy (providing they do not much care to retain them) he would take it as a kindness on their part.

#### ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

#### EXPLANATIONS WANTED.

MR. DREW.—Sir, I always felt attached to Universal Salvation; but there are some points I cannot reconcile to my own satisfaction; and as it appears to be the design of your paper to discuss any subject whereby light may be communicated to the public, I would ask your explanation of Hell fire in Matt. v. 22,—whether it does but mean something more than the grave or present punishment? Also how shall we construe the vengeance of eternal fire, spoken of in Jude? Such language sounds to me terrific and without end. If there is no future punishment, there is something very mysterious in God's dealing with the old world. Can we consistently believe that God would take those wicked ones to heaven, while good old Noah was left to mourn over the ruins? Or for what was Lot made so sensibly to feel God's displeasure, to be turned out of house and home with only two of his daughters to mourn his loss, while the vile and wicked Sodomites were taken to heaven? Now if you will give this a place in your paper, with your explanation, you will confer a favor on

AN ENQUIRER. "Enquirer" has laid out a good deal of work for us, if he expects a full explanation of the several passages and Scripture incidents he has called to view. We suppose they contain his greatest objections to the doctrine that Christ will execute the object of his mission in the salvation of the world, and as we believe him to be an honest inquirer we will endeavor to give him such satisfaction as a brief opportunity and a limited space will permit at this time. But we shall not spend time to indulge in our own speculations,—especially as we doubt not he will listen with more deference to Methodist and orthodox commentators on the passages. The first text mentioned by "Enquirer" is "Whoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the Council, but whosoever shall say, Thou fool, shall be in danger of hell fire." Dr. Adam Clarke, the great Methodist, in his Commentaries on the New Testament, speaking of this text says:

"By the words shall be in danger of hell fire, our Lord alludes to the valley of Hinnom. This place was near Jerusalem, and had been formerly used for those abominable sacrifices in which the idolatrous Jews had caused their children to pass through the fire to Moloch. A particular place in this valley was called Tophet in which some supposed they burnt their children alive to the above idol. See Kings xxiii. 10; 2 Chron. xxviii. 3; Jer. vii. 31, 32." He adds,

"There are three kinds of offences here which exceed each other in their degrees of guilt. 1st. Anger—the punishment of which was *strangling*, by the 'Council'; 2d. Contempt—the punishment of which was *stoning*, by authority of the Sanhedrim; and 3d. Hatred or mortal enmity, the punishment of which was burning alive in the valley of Hinnom—Gehenna, translated *hell fire*. This, adds Dr. C. appears to be the meaning of our Lord."

The "vengeance of eternal fire," mentioned in Jude if we may credit Dr. Whitby, strong orthodox authority, means the utter destruction of the cities of the plain by fire from heaven. See he:

"They are said to suffer the vengeance of eternal fire, not because their souls are at present punished in hell fire, but because they and their cities perished by that fire from heaven which brought a perpetual



and irreparable destruction upon them and their cities."

He adds: "An example," is to be taken from something visible to, or knowable by all, especially when it is an example manifest and proposed. Now such was not the punishment of their souls in hell fire."

The example of such a suffering was never set forth, no one ever saw it. If Enquirer will examine this subject, he will be fully satisfied that the sufferings of Pentapolis, or the five cities of Sodom, was not occasioned by the "eternal fire" which consumed and irreparably destroyed them.

As for Noah and Lot, we know their cases are sometimes brought up in the spirit of taunt against us, and how we can hardly think Enquirer is very serious in his objections founded on them. It was a very hard case for Noah, truly, to be saved with his family in the ark while the rest of the world was drowned. The ark while the rest of the world was drowned. The ark while the rest of the world was drowned.

former sh verce to a Greek &c.—

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, MAY 20, 1831.

STEAM BOAT DISASTERS.—The Steam boat Washington—one of the line of large and splendid steamers between Providence and New York—was run into by the Chancellor Livingston, another boat of the same line, and sunk in 30 minutes after.

We learn that the Connecticut, on her last trip, had some parts of her machinery broken and her passengers were put on board of a vessel, which happened to be near. The injury is not represented as being very serious, and by the aid of her sails she probably soon got into port.

At a meeting of the Farmers, Mechanics and Workmen of this town, called for the purpose of making arrangements for celebrating the approaching Fourth of July in a suitable manner, Capt. ARNER SMALL was appointed Orator and Capt. ELIAS DAVIS was selected to read the Declaration of Independence.

The Philadelphia Chronicle says:—Mr. Van Buren has, we understand, been appointed Minister to England in place of Mr. McLane. Mr. Van Buren will embark for England on the first of June.

Mr. Woodbury has accepted the appointment of Secretary of the Navy and has proceeded to Washington. Mr. Branch has left the seat of government and returned home. It is now said to be certain, that Mr. McLane goes into the Treasury, and Mr. White, of Tennessee, into the War department.

No Foreign news.

The weather for a week past has been very fine and vegetation has put forth with remarkable luxuriance.

A GOOD MEN.—An officer on board of the U. S. frigate Brandywine—rather a spirited name, by the way—writes "that out of a crew of 500 souls on board, only 164 men draw their grog. Some old poisoned fellows think it portends the ruin of the service and breaking up of sailormen."

A STATE PRISON BURNED.—The Georgia penitentiary was burnt on the 2d of May. None of the prisoners escaped however.

A FULL HOUSE.—The Massachusetts House of Representatives consists of about 600 members. Boston sends sixty.

NEW PAPER.—A new semi-weekly paper called the Newburyport Advertiser, has made its appearance at Newburyport Mass. edited by J. H. Buckingham.

The Neponset at Boston, from Calcutta, has brought an elephant and a rhinoceros, both living. The latter is small, but the elephant is very large, although he is supposed to have lost 1000 pounds of flesh on the passage. The sustenance of the two on the voyage, occupied forty tons measurement of the vessel.

# New Census of the United States and Territories, with that of 1820.

STATES.	1820.	1830.
Maine	228,335	399,462
New Hampshire	241,161	289,532
Massachusetts	523,287	610,014
Connecticut	275,248	297,726
Rhode Island	85,039	97,226
Vermont	235,764	280,679
New York	1,378,312	1,934,496
New Jersey	277,575	320,799
Pennsylvania	1,049,458	1,350,361
Delaware	72,749	76,739
Maryland	407,350	446,913
North Carolina	641,829	738,450
South Carolina	502,741	581,475
Georgia	340,980	518,337
Tennessee	422,813	618,322
Ohio	581,434	937,676
Indiana	147,173	341,582
Illinois	55,211	151,081
Alabama	127,901	310,553
Louisiana	153,407	214,693
Missouri	66,586	134,889
Michigan Territory	8,886	31,698
Arkansas do.	14,176	30,380
Florida do.		34,821
District of Columbia	33,039	39,858
Virginia	1,065,266	1,186,297
Kentucky	564,317	688,844
Mississippi	35,448	97,865
Total,	9,648,229	12,817,189

THOMASTON, May 13, 1831.—The April term of the Court of Common Pleas closed a long session at Warren yesterday. Judge Perham commenced the term but left before its close; Judge Ruggles taking his place upon the bench. There was a large amount of business before the court, and several important trials. The result of the case, State vs. Snaith has already been announced. Among the civil cases, the most important was that of the Universalist Society in Waldoboro', brought to recover the amount [1010 83 and cost] awarded to the plaintiffs by referees to whom had been referred a dispute about the meeting house owned jointly by said societies. Verdict for the plaintiffs—the defendants appealed.

At the same term Abner Knowls, Jr. and Freeman Bradford were admitted to practice as Attorneys at law in the Common Pleas.—Register.

War Department, Pension Office, April 15, 1831. Under the act of March 2, 1829, the following rules have been adopted:—

If the pensioner has died, and left a widow, the balance of his pension belongs to her; if he left no widow, or she be dead, to the children of the pensioner; and if no child or children, then to the legal representatives of the deceased.

A widow claiming a balance must prove her relationship to the deceased before a court of record, show the period of his death, and that he was a pensioner of the United States.

Children must prove before a court of record, that the deceased was a pensioner of the United States, show the period of his death, that he left no widow, or that she be dead, that they are his children, and the only children, and are of age.

A certificate of the facts proved must be obtained from the clerk of the court. It is not necessary for the clerk to give the evidence in detail, but only to state the facts that have been proved, and certify under his seal of office that the testimony adduced was satisfactory to the court.

Executors and administrators must obtain from the officer who grants the letters, a certificate under his seal of office, that it has been proved to his satisfaction, that there are neither widow nor children of the deceased.

Planting trees.—Farmers would do well to plant trees along the roads and about their houses, for ornament as well as use. The white mulberry might as well be set out in the vicinity of their houses, to make silk from. Pear, cherry, plum, apricot, and other trees, grow well in our climate, and like the mulberry are both useful and ornamental.

The nursery of Mr. Vaughan, at Hallowell, contains a great variety of excellent grafted fruit trees, and they are carefully taken up and delivered in fine order.

Spanish brown paint, a little thicker than painters use it, is said to be the best and the most convenient thing to heal the wounds of trees, occasioned by pruning. It excludes the air and water—nature will do the rest.—Kennebec Journal.

John Getchell of Waterville, was tried at the S. J. C. in Ipswich on the 26th ult. for forging, uttering and publishing two notes of \$750 each, in name of Timothy Boutelle, and one note or mem. check for \$12; the last of which he passed to J. S. Leavitt, of Salem.

The Jury acquitted him on the forgery of the two notes for \$750, and found him guilty of forging the check. Sentence, 2 days solitary, and 4 years in State Prison, from which he was discharged a few months since.

Getchell is supposed to have been the man who obtained \$400 of the Augusta Bank in March last on a forged note, under the assumed name of Oliver Marston. The sureties whose names he counterfeited were Thos. Rice of Winslow and Daniel Cook, Waterville.

Mr. John Hunt, of Waldoboro' committed suicide on Monday last, by cutting his throat in a most horrid manner; completely separating as we understand, the windpipe and both jugular veins. It is said he had been for sometime previously partially deranged.—Thomaston Register.

The Legislature of Pennsylvania has appropriated \$500 a year for 5 years to establish an English Professorship in Washington College; and John L. Gow, a native of Hallowell, in this State, has received the appointment.

Colombia.—All the fears of those who best understood the state of things in Colombia prior to the death of Bolivar, and who considered him the greatest benefactor, if not the only hope, of a people unworthy to be free, are fast coming to be realized; insomuch that one cannot look upon the scenes of anarchy and bloodshed which are daily witnessed in that country, without mingled emotions of pity and horror.

It is now seen by the event, that the Liberator, instead of being, as was alleged by some, the author of all the miseries that afflicted Colombia, (for even he was unable to give perfect tranquility to a Republic composed of such combustible and heterogeneous elements) was in fact the key-stone of the arch which bound the nation together.—By the favor of a correspondent, we have later intelligence (via the West Indies) than was brought by the Medina; which represents the country to be in a state of greater confusion than ever. Carthage still held out, but the ultimate success of the insurgents was considered no longer doubtful. Mompox had declared in their favor.

The late fire.—The fire in Broad street on Wednesday night, though it did not consume much valuable property, was horribly destructive of human life. It broke out about 11 o'clock, in the back part of the building used by Mr. L. Maynard as a bakery. Its progress was extremely rapid, and the whole house was in flames before any assistance could be obtained. The inside is totally consumed, and nothing remains but the blackened walls and smouldering ruins. It is supposed that no less than eight or ten families occupied the building. Of these, one only, consisting of a man, his wife and three children, were destroyed. Their remains were found this morning unmarked by hardly a vestige of humanity. They probably did not awaken at the first alarm and were suffocated by the smoke issuing from below; their name was Murphy.—Several others were burnt, but not mortally. A man and his wife saved themselves by leaping from a window of the third story, having first thrown out their child, which was caught by a sailor and not materially injured. The man was considerably hurt by jumping; the woman but slightly, a generous countryman by the name of Donovan having caught her in his arms, at the risk of endangering his own bones.

A person, whose name we have not learnt, was seen to be heroically engaged in rendering his assistance; he rushed twice through the flames and saved four children from imminent death.

Boston Daily Advertiser.

Salmon of the Columbian River.—We saw a number of casks of pickled salmon landing from the brig Owyhee, taken on board at Columbian river, on the North West Coast. Our attention was attracted towards them, by the uncommon size of the fish, being generally the thickest, fattest, and heaviest we ever saw—surpassing those of the Labrador and Newfoundland, and weighing, in their pickled state, from ten to twenty-five pounds each, perfectly sweet and fine flavored; although they had been purchased on the river, of the natives, upwards of ten months, and have since that time crossed the equator.

Their having been pickled in molasses casks, emptied on the outward voyage, had, no doubt, a tendency to ensure their preservation. These fine fish are taken by the Indians with drag nets, made by themselves. They are hauled to the shore in great numbers, then split open and laid in the sun to dry, without any salt or pickle whatever. They constitute a large portion of the sustenance of the natives during a long and cold winter. This fishery would be a very important addition to the commerce of the North West Coast, did not the risk and hazard in crossing at the mouth of Columbian river, which is dangerous in the extreme, present an obstacle to its navigation almost insurmountable by even our enterprising and undaunted merchants and seamen.

Boston Transcript.

Brazil is likely to take its turn among the revolutions of the South American governments. At Rio Janeiro the Brazilians think the Emperor leans too much to the side of the Portuguese, and by way of persuading him to the contrary undertook to beat and mangle the Europeans. A few only were killed. The Emperor issued a proclamation in which he said:—

"There exists a disorderly party, who taking advantage of circumstances solely appearing to Franco, endeavored to deceive you with invectives against my inviolable and Sacred Person, and against the government, with the intent of representing in Brazil scenes of horror, and covering her with mourning; with the intent of placing themselves in office, and satiating their vengeance and private passions in despite of the welfare of their country, which is never considered by those who have followed the revolutionary system."

Hours of Labor.—The Master Builders and Carpenters of Troy, N. Y. held a meeting on Monday, May 2, and passed the following resolutions:—

Resolved, That the members of this meeting acquiesce in the propriety and expediency of fixing ten hours a day as the amount of labor to be required of Journeymen Carpenters.

Resolved, That the working hours of Carpenters in this city, be regulated by the customs of the city of New York.

In no city of this state, we believe, (says the N. York Sentinel) are the out door mechanics now required to work more than ten hours in the day.

The schooner Eliza, Capt. Ross, at anchor off Brooklyn, with a load of manure, sprung a leak this morning and sunk, about four o'clock. The Captain and his son were in the cabin at the time. A man on deck called the Captain up, and told him the schooner was sinking. The Captain went to call his son, when the schooner sunk and the man saw no more of them. The man was picked up almost exhausted by a boat from a vessel lying at Brooklyn. N. Y. American.

Edward Smith had his trial at New York on Wednesday last, for the robbery of the City Bank. After the examination of witnesses, the prisoner's counsel submitted the case without argument, and the jury returned a verdict of guilty, without leaving their seats.

Mr. Bangs has brought a suit against the City Bank for the reward promised for the detection of the robber and recovery of the money.—Bost. D. Adv.

Profitable Penitentiary.—The State Prison of Connecticut, after paying all the expenses of prisoners, &c. yields a clear revenue to the State of nearly \$8000.—The whole number of prisoners is 182.

Shell Paving.—The corporation of New Orleans have resolved to try the experiment of paving the streets with shells, and the Mayor advertises for 100,000 barrels of shells. Proposals to be received on 10th of May.

Common Salt, put into water, where domestic oilcozes are washed would prevent the colors from fading, so says a dry goods merchant, and deserves us to give the fact publicity. A female friend of ours says two spoons full of beef gall is still better.

Boston Statesman.

Another Manufactory in Lowell.—While other States are expending money liberally on Canals and Rail-roads, large sums continue to be invested here in Manufacturing establishments. Purchases are made, and arrangements nearly completed, we understand, for a new company at Lowell, with a capital of \$1,200,000—being the fourth in that vicinity within a few months.—Bost. Trans.

Moral character of Friends.—It is said Judge Meilen in his charge to the Grand Jury at the opening of the present term of the Court, stated, that in a practice of forty-five years in which he had been intimately acquainted with the proceedings of the Judicial Courts in this part of the country, he had never but one instance in which a member of the Society of Friends was arraigned at the bar as a criminal.

Port. Cour.

We seldom have the pleasure of recording a more interesting fact than that related of the Frigate Brandywine, viz. that of four hundred and eighty-six persons on board, only one hundred and sixty draw their grog.

Some puppy, whose wit is only excelled by his good nature, directed a letter to us from Baltimore, postmarked 50 cents, enclosing a pea-pod, and a line or two of doggerel. The hoax being made manifest at the post office, the charge was erased.

Bost. Pat.

Unhealthiness of Manufacturing Rooms. Dr. Thrackrah of Leeds, says, Employment producing Dirt, Odour, or Gaseous exhalations, are generally unhealthy.—There can be no doubt of this. We have often noticed the paleness and languor which hangs about nearly all the inmates of four large Manufacturing establishments.

Canal.—The water was let into the Cumberland and Oxford Canal on the 12th inst. A large number of boats are expected on the Canal this season, and it is hoped a good business will be done.

A new bridge has been commenced at Belfast, in place of the one carried away by the late freshet. The expense of the new bridge is estimated at seven thousand dollars.

The correspondent of the N. Y. Journal of Commerce at Washington, says that the Hon. Hugh L. White has accepted the appointment of Secretary of War.

The British minister, Mr. Vaughn, has left Washington for home—having solicited a recall on account of ill health.

The Philadelphia United States Gazette states, that a gentleman had his pocket picked on coming out of a church last Sunday evening, by which, besides some papers in his pocket book, he is the loser of \$1350.

A Norfolk paper paper of the 10th inst. says, the U. S. ship Java, late of the Mediterranean Squadron, has just arrived in Hampton Roads.

The publisher of the Journal of Health is about to put to press a work to be entitled Catechism of Physiology, which will contain a brief comprehensive description of the organs and functions of the human body.

Law and Justice.—A colored man, a trader, in Charleston, S. C. recently brought a suit against a white man for debt. The book of original entries was exhibited in court: but it had been kept by a colored man, of course it was not admitted as evidence, and thus the honest trader was non-suited. "All men are born free and equal."

Within a few days since, in repairing the old Stackpole Mansion, Congress street Boston, an arch was discovered, built up, in which was enclosed a large quantity of very old and excellent wine. There is a question to whom it belongs, the first or second lease, or the owner.

## APPOINTMENTS.

The Editor has an appointment to preach in Bowdoinham the first Sunday in June.  
Br. A. A. Folsom will preach at Gray Corner on Sunday the 29th inst.

## MARRIED.

In Westbrook, by Rev. S. Brimblecomb, Mr. John W. Freeman, of Falmouth, to Miss Martha Robinson, of Windham.  
In Albion, Dr. James H. Brainerd, of China, to Miss Priscilla Chidwick, daughter of Mr. Ichabod Chidwick, of Albion.  
In Hallowell, Mr. Rodney G. Lincoln to Miss Lucy Gow, daughter of James Gow.  
In China, by Jacob Smith, Esq. Bela Burrill, Esq. to Miss Lettice S. Wiggin.

## DIED.

In Paris, Mrs. Clarissa, wife of Capt. Emma Rawson, aged 36.  
In Unity, Miss Lydia Carver Noyes, aged 16, daughter of Nath'l Noyes.  
Drowned, in the Matawankeag Stream, Penobscot County, Mr. Jotham H. Stackpole, of Orono.  
Lost overboard from the brig Triton, of Portland on her passage from Mobile to Nantz, during a heavy blow, 7th of March, Mr. J. D. Bryant, mate of Saco.

## MARINE JOURNAL.

### PORT OF GARDINER.

Tuesday May 10. Arrived, sch'r Reaper, Nickerson, Dennis.

Wednesday May 11. Arrived, sch'r Superior, Barlow, Newport; Columbus, Goffrey, do.; Elizabeth, Wait, Boston; Three Sisters, Philbrook, Salem; ships Relief, Russell, Ipswich; Amelia, Perry, Nantucket.

Sailed, sch'r Liberty, Blanchard, New Bedford.

Thursday May 12. Arrived, sch'r Wm. Barker, Marston, Boston; ships Deborah, Burgess, New Bedford; Nancy Harvey, Phiney, Nantucket.

Friday May 13. Arrived, ships George Washington, Baker, New York; Henrietta, Perry, New Bedford.

Sailed, sch'r Leo, Rogers, New Bedford; ships Magnet, Perry, Falmouth; Betsey, Freeman, Sandwich.

Saturday May 14. Sailed, ships Balloon, Robinson, Falmouth; Exchange, Sargent, Ipswich.

Sunday May 15. Sailed, sch'r Betsey & Polly, Baker, Weymouth; Martha & Nancy, Griffin, Portland; Fair Policy, Chase, Dennis; Cicero, Baker, Falmouth; Olive, Jewett, Scituate; ships Dorcas, Baker, Hardwick; Carrier, Perkins, Boston; Delight, Phiney, Falmouth.

Arrived, sch'r Canon, Chandler, North Yarmouth.

Wednesday May 18. Sailed, sch'r Magnolia, Scott, Providence; Elizabeth, Wait, Boston; Osprey, Weymouth, Salem; Betsey, Nickerson, Dennis; Perseverance, Morrell, Warre, R. I.; ships Trader, Burgess, Sandwich; Eagle, Dennison, Gloucester.

Sailed.—On Wednesday last the new Copper fastened ship Constellation, Sampson, for Charleston, S. C. This ship was recently launched from the shipyard of Peter Grant, Esq. and is owned by him and sons, she was built under the immediate direction of Major Grant, by Mr. Benj. Follenbree, Jr. of Pittsboro, a Ship-carpenter of experience and talent. It is but justice to say that this Ship in point of materials, model and workmanship, will compare with any built on this river and is another specimen, which will do honor to the high reputation of the ship builders of Kennebec.—[Comm.]

## C. DICKMAN.

HAS received his SPRING STOCK of ENGLISH, W. I. and DOMESTIC GOODS.—Hard Ware, Looking Glasses, Crockery and Glass Ware; also Swedes and Russia IRON; Spike and Nail Rods; Cast and German STEEL, Iron Bars, &c. which will be sold low for cash, country produce or on short credit.

Just received on consignment 18 doz. Bistee's Cast Steel HOES; also, a few dozen Manure Forks, an excellent article, which will be sold at Boston prices. HAYED as above 32 large Hackmatack Knives, suitable for standards; also 1000 feet Birds Eye Maple Boards, 1-2 inch thick.  
Augusta, May 18, 1831.

## NOTICE.

IS hereby given that the first meeting of the Proprietors of the WATERVILLE, GARDINER and BOSTON PACKET COMPANY will be held at Stevens' Hotel in Gardiner, on the third day of June next, at 10 o'clock, A. M. for the purpose of organizing said Corporation, adopting by-laws and acting on any other business which may come before them.

ARTHUR BERRY,  
R. H. GARDINER,  
J. F. FLAGG.

Gardiner, May 10, 1831.

## NOTICE.

THE subscriber hereby gives notice that he has taken the Felling Mill and Carding Machine in Unity owned by Col. James Conner, of Gardiner, formerly occupied by Mr. Morse, and intends to carry on the business of CARDING WOOL and DRESSING CLOTH in its various branches and is ready to accommodate all those who may be pleased to favor him with their custom in the above business. His terms will be as liberal as at any he has in the vicinity; and all favors gratefully acknowledged.

(2) HATS constantly for sale. Cash paid for Wool and Wool-skins at the Mill. JAS. S. CRAIG.  
Unity, May 5, 1831.

## NOTICE.

I HEREBY relinquish to my son, HIRSH W. JEWELL, a minor, who will be of full age the 9th day of February next, all claim upon him for his services, and all claim which I may have for his earnings, and I hereby authorize and permit him to act, trade and manage for himself, and to take and receive all which he may acquire; not to be held for his expenses or debts, unless by special agreement with his creditors I should become Surety for him.

JAMES JEWELL.

Litchfield, April 26th, 1831.

MR. COBB'S SERMON.  
A SERMON by Rev. S. Cobb, on Gen. iii. 4, "And the serpent said unto the woman, ye shall not surely die," just published and for sale at P. SHELDON'S Bookstore; price 6 cents. April 28.

## THE CHRISTIAN PREACHER,

### AND

### UNIVERSALIST REGISTER,

IS a Monthly publication of Original Sermons, by living Universalist Ministers. The design of the work is, to spread before the public the best pulpit productions of clergymen in this denomination, with a view to correct the misrepresentations which are abroad concerning our sentiments, and to promote the cause of a rational faith and of practical gndines.

Each number will contain at least 16 octavo pages. On the last two pages of the covers will be published, under the title of UNIVERSALIST REGISTER, an account of Events interesting to the Universalist denomination, short Expositions of scripture passages, &c.

TERMS.—One dollar per year, payable in advance, or on delivery of the first number. New subscribers can be furnished with all the numbers of the volume, commencing in January, 1831.

(2) Orders for the work should be addressed (post paid) to WILLIAM A. DREW, Augusta, Me. who will be very thankful for any favors our Universalist brethren may grant him towards extending its circulation.

Feb. 8, 1831.

## WHITE MARBLE GRAVE-STONES.

A FEW pairs of superior white Marble Grave-Stones from the quarries at Dover, New York, are for sale and may be seen near the Bank in this village. The stones will be finished in any manner that may be desired, and such inscriptions put upon them, by an experienced workman, as any purchaser may wish. These are the first white marble stones ever offered for sale here and those persons who may wish to place at the graves of their friends, the most appropriate and durable stones, are invited to embrace this opportunity. The stones are a consignment from an extensive establishment and will be sold cheap.

Apply to P. SHELDON.

Gardiner, May 10, 1831.

## PRINTING

Of all kinds executed with neatness at this Office.



## POETRY.

From the Christian Index.

**SICKNESS.**  
There is an hour when the thoughtful eye  
No beauty sees in the glowing sky;  
When the painted fold of a morning cloud,  
In its orient richness waving proud,  
Seems nought but a stain on the fields on high  
As it hurries along on the south wind's sigh,  
When the pure blue home where its tissues move  
Hath no smile for the bosom—no tint of love.

There is an hour when the scented gale,  
As it chants to the rose and the lily pale,  
As it steals their breath to perfume its wing,  
No dreams of joy to the soul may bring!  
When the birds whose song is with fragrance blest  
As they fan the ethereal element,  
Possess no music to win the ear  
While they play in the infinite atmosphere!

It is an hour when the heart is bow'd—  
When sickness gathers its heavy cloud,  
Which sinks on the bosom, and shrouds the brain;  
'Tis a cloud whence the spirit can drink no rain!  
There is but one smile can its spirit illumine—  
'Tis a light which can scatter the darkest gloom.  
O'er the earth and sky it is pour'd abroad—  
'Tis the glow of heaven—the smile of God.

## MISCELLANY.

## EPISCOPALIANS ANTI-REVIVALISTS.

The following is copied from the 'Episcopal Watchman,' published at Hartford, Connecticut in which it is credited to the 'Churchman,' both of which are highly respected publications of the Episcopal denomination. It will clearly be perceived in the perusal, that while Christians of that sect do most sincerely believe in experimental religion, they are decidedly opposed to what are generally called revivals. They believe these to be produced by "mechanical operation," and to be productive of great mischief.—*Trumpet.*

"It is often asked why there are no revivals in the Episcopal church—and why Episcopalians do not encourage revivals. And if by revivals were meant true and lasting conversions from sin, sincere and godly repentance, genuine faith in the Lord Jesus, and a cultivation of all heavenly and holy affections through the influences and operations of the divine Spirit, the answer might be returned, that they occur as often at least in the Episcopal Church as among any other denomination of Christians; that under the blessings of its great Head, they are the cause of its stability, increase and prosperity, and that to none can such revivals be more dear, and by none more heartily and zealously encouraged than by Episcopalians. To diffuse a knowledge of the Gospel of life among dying sinners, to produce in them a radical change of heart and to bring them to the exercise, practice, and enjoyment of evangelical religion, is the great business of the Church. Her labors, her prayers, and her tears are consecrated to this object alone. By that sober and rational, yet entire and ardent devotion of the whole soul, body and spirit, which is inculcated from every page of the sacred writings, would she bring all men to the salvation of God. But there are some kinds of religious excitement, created by mechanical operation, existing through animal effervescence, and leading to much irregularity, which we are happy to know are not very frequent in the Episcopal Church, and are not encouraged by Episcopalians in general, because they are not persuaded of their being in any good degree conducive to true charity or real godliness. They cannot see in them those fruits of faith and piety, which ripen unto eternal life. At the same time, an increased seriousness and an increased attention to the momentous concerns of the soul, pursuing the 'noiseless tenor of its way' to the fountain of divine mercy, and orderly and discreetly looking, in humble dependence on divine grace, to the revealed word, as the great rule to direct, is what every member of the Episcopal Church is rejoiced to witness, and what by the blessings of Almighty God he often does witness. Neither would he deny that, in those excitements productive of so much counterfeit piety, instances of true conversion and turning away from sin unto Christ may result. Here, discarding the evil, he would not reject the good.—Still, where the evil is greater than the good, and much more than counterbalances it, he cannot and ought not to consider the causes of such a result as justifiable, or in any shape to be encouraged. And this we know to be the character of what are sometimes called revivals.

The bonds of Christian charity are all rent asunder, the meekness and humility of the Gospel contemned, the regular ministers of Christ after a season shunned and despised, and self-conceit, spiritual pride, and self-righteousness permitted an unlimited and unyielding ascendancy. Where such are the effects, who, Episcopalian or not, that loves his redeemer, who that is inspired with any rational zeal for the success of his religion and the honor of his name, does not deprecate the cause of them?"

[From the Evangelical Magazine.]

## ILLUSTRATION OF SCRIPTURE.

"Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."—Jude 7th verse.

This passage of sacred writ is by many supposed to be an unanswerable objection to the doctrine of the final salvation of all men. Many, when they see or hear the expression, "vengeance of eternal fire," never think of looking to the context, or endeavoring to ascertain the general scope or design of the passage, but at once carry it off to the invisible and eternal world, and imagine nothing short of endless damnation in Hell can be intended.

Now the truth is, the text has no reference whatever to another world or state of existence. Sodom, Gomorrah, &c. were "set forth by an example," &c. How set forth? By being destroyed by fire.

For an example to whom? Why, certainly to those living on the earth. Then their being set forth for an example, suffering the vengeance of eternal fire, must have been in this world: For how, allowing it were in the eternal and invisible world, could it be an example to those living in this? It could not. But the objector will ask, "how could they suffer the vengeance of eternal fire in this world?" Answer: As well here as any where—the text does not say they were *eternally* to suffer this vengeance; but simply speaks of their suffering the vengeance of eternal fire. Now the fire might last much longer than their sufferings; and it doubtless did in this instance, though neither the text nor context inform us whether the subjects were miserable beyond this world or not. But the word *eternal* does not necessarily signify that even the fire itself was endless in duration. It signifies literally, *age-lasting*, or *during an age*; but is often used to designate a long and hidden or indefinite period, when applied to time. The words, *eternal, everlasting, forever, and forever*, are used in the Scriptures more than seventy times in a limited sense.

Now the fire with which Sodom and Gomorrah were consumed lasted, not merely one age, but many ages. Their destruction took place about 1838 years before Christ. Moses lived about 430 years after this event; and he speaks of it as tho' the fire was yet burning in his day. (See Dent. xxix. 22, &c.)

Stackhouse in his Bible History says, "And it is the duration of these monuments of divine wrath, perhaps, which gave occasion to St. Jude to say, Even as Sodom and Gomorrah," &c.—Dr. Brown, under the article, Sodom, says, "that these cities are set forth for an example, suffering the vengeance of continual fire." Diogenes Laertius, speaking of the lake Asphaltites, (where these cities once stood,) assures us that the adjacent country was still on fire, and sent forth a grievous smell, to which cause he attributes the sickly and short lives of the neighboring inhabitants. Dr. Whitby, a Calvinistic divine, says, the fire lasted from Abraham's time, till after the apostolic age, and was burning in the days of Philo Judaeus, in the beginning of the second century. In Malte Brun's standard Geography, he says, the bituminous and sulphureous water of the lake Asphaltites, the lavas and pumice thrown out on the banks, and the warm bath of Taberiah, show that the valley (of Sodom and Gomorrah) has been the theatre of a fire not yet extinguished. Volumes of smoke are often seen to escape from lake Asphaltites and new craters are found on its margin.

Hence, considering the long duration—even for so many ages—of the fire with which Sodom was overthrown, and the monuments of divine vengeance that were still extant when the apostle Jude wrote his epistle, we see the propriety and import of the expression, "set forth as an example, suffering the vengeance of eternal (or perpetual) fire;" that there is no necessity, but a manifest impropriety, in carrying it into another state of existence, and into the invisible world, for its accomplishment. If however, there were any doubt relative to the final recovery or restoration of the Sodomites to happiness, this uncertainty will be removed by consulting Ezekiel xvi. 53, et sequens.

[From the Trumpet and Magazine.]

## POPERY: POPERY!

A little Pope, Rev. J. Wright, of Wilmington, Vt. has recently issued the following bull against one of his church.—The pope was angry with Mr. George Fox, because he believed in Universalism; and, worse than that, he would sometimes attend on the ministry of the Rev. S. P. Skinner, the Universalist clergyman.—Alas! alas! for the holy, reverend clergy, that these denunciations are not heeded in this wicked land.

"Whereas you, George Fox, 2d. have been adjudged guilty of a breach of covenant with God and his church, and of having renounced the Christian faith; and, after due admonition and much patience, do yet remain obstinate, giving no evidence of repentance, but persisting in your sins; and whereas it is the revealed will and ordinance of our Lord Jesus Christ, that his Church should have no fellowship with scandalous and wicked persons, but 'withdraw from every brother that walketh disorderly,' in particular that they should cast out of the Church 'one that is a heretic'—I do therefore, in the name of, and by the authority derived from our Lord Jesus Christ, and with the consent of this Church, declare you, George Fox, 2d. excommunicated and cast out from the Church of Christ, and debar you from their privileges, as one who is visibly an unbeliever, ungodly, and altogether unworthy of Christian fellowship.

J. WRIGHT, Pastor.  
with the concurrence of the Brethren.  
Wilmington, March 6, 1831.

## A NEW PLAN.

The Presbyterian Society in Fredericksburg, Va. have hit on a new plan for furnishing themselves with a house of worship. Their old house was in a tolerable condition, but was ill-shapen and inelegant. They have collected scant funds to build a new house, but they have a desire for one more elegant than their present means will furnish. The mother of Washington died and was buried in that place. They propose therefore to search for her remains, and raise a splendid monumental Church over them. In reference to this object they have drafted a memorial, which has been circulated all over the United States; and all classes of the community are called on to give for this noble

purpose, viz. that the Presbyterian Society in Fredericksburg, Va. may have a more elegant house than they otherwise would be able to build. This, we believe is the secret of the whole affair. Why that Society should be furnished with a house at the expense of the nation, is a question which has not yet been answered. An artful plan this, which had its origin, we have no doubt, in the clergyman of the parish; who has been good enough, if he were the author of the memorial, to inform the public that he now owns and occupies the house in which Mrs. Washington was born and bred. The Society makes no offer that this house which they desire to build, shall be open for all denominations; no, they mean if they get it, to keep it for their exclusive use. What right have they more than the Episcopal Society, or the Baptist, or Methodist, in that place, to ask this favor of the whole nation? It appears to us a piece of arrogance and forwardness, and we trust it will be met by that total inattention which it so justly merits. The Editor of the Boston Centinel deals with these men in the following strain of irony:

Trumpet.

"We cannot but admire their disinterestedness in rejecting so promptly the narrow idea of restricting the application for contributions to their own State. Surely they deserve a monument themselves for 'at once disclaiming all sectional feelings,' and allowing us Yankees the privilege of contributing to build a church, and monument, and an asylum to boot, in their town of Fredericksburg."

## THE FINE ARTS: PORTRAIT PAINTING.

(To his sister.)—"Lady Munro has just received your picture, which Jesse calls a speaking likeness. Lady M. says that it is very like, but that it wants something. I rather imagine that it wants nothing; but that it has something which it ought not to have. An English artist is never satisfied with the quiet, sober grace of beauty, he always adds what he thinks will make it more striking, and I suppose that he has given you a pettish, smartish look like one of his exhibition heads. If Old Hickory at Madras were twenty years younger I would rather have your picture by him than any English painter, for none of them ever give a true likeness of a lady. You may recollect the picture for which Lady M. sat so often at home: she has had one manufactured here by a French artist which she thinks very like. It is such a striking likeness, that when it was shown to me with good exultation, I could not find out for whom it was intended. Mrs. Erskine has been equally fortunate at home; she has sent out her picture, her very image—another speaking likeness, I suppose. It looks about five and twenty, and is as like any other woman as her, but more like a milliner's girl than any thing else. It is very odd that women never know what is like them; but the case is perhaps the same with the men; but, my goodness! what can be the cause of it? It is, however, lucky for the women, and for the painters too, that they can be easily pleased by a picture which does not in the least resemble the original. What a heap of stuff about pictures.—[Sir T. Munroe's correspondence.]

The editor of the 'Christian Mirror' has published an article headed, 'call for intelligence.' It is an urgent request that people send him for publication accounts of revivals, &c. in the state of Maine, which he says he wishes to return as an offset for the accounts they have received from abroad. He does not intimate that it is proper the accounts should be true, as in fact they ought not to be, if he intends to publish them as on offset to such as he has received from abroad. We shall unquestionably now hear of the great work of God which is going on in different parts of Maine.—*Trumpet.*

We venture to state, on the authority of an article published in our last, that in a single town in Ohio, five hundred people who never knew the alphabet, have been converted from Universalism by perusing the tract entitled a "Strange Thing."

Trumpet.

"A man should live in the world like a true citizen; he may be allowed to have a preference to the particular quarter, or square, or even alley, in which he lives; but he should have a generous sympathy for the welfare of the whole; and if, in his rambles through this great city the world, he chances to meet a man of a different habit, language, or complexion, from his own, still he is a fellow creature, a short sojourner, in common with himself; subject to the same wants, infirmities, and necessities; and one who has a brother's claim on him for his charity, comfort and relief."

**WHITE MARBLE GRAVE-STONES.**  
A FEW pairs of superior white Marble Grave-stones from the quarries at Dover, New York, are for sale and may be seen near the Bank in this village. The stones will be finished in any manner that may be desired, and such inscriptions put upon them, by an experienced workman, as any purchaser may wish. These are the first white marble stones ever offered for sale here and those persons who may wish to place at the graves of their friends, the most appropriate and durable stones, are invited to embrace this opportunity. The stones are a consignment from an extensive establishment and will be sold cheap.  
Apply to P. SHELDON.  
Gardner, May 10, 1831.

## TO PHYSICIANS.

DR. PIKE, wishing to remove to the West, offers for sale his *Standard*, in the town of Litchfield, near Goodwin's Mills, (so called) to a Physician on the most reasonable terms. The Farm consists of about 60 acres of good land, with buildings thereon. Conditions of payment as follows—one half on delivery of said property, and the remainder within three or four years, with good security.  
JESSE PIKE.  
Litchfield, May 12, 1831.

## GREAT IMPROVEMENT IN MILLS.

THE Subscriber has invented and applied to use, an important improvement in the Reacting Water Wheel, for which he has obtained Letters Patent, and which he now offers for sale in single Rights, or in districts to suit purchasers. The subscriber has performed with a given water power by his wheel than by any water wheel now in use, while the expense is less than one fourth that of the Breast Wheel. It has been found, by actual experiment, to perform twice the labor of the Tub Wheel placed in the same situation. Being on a perpendicular shaft no gearing is necessary in its application to Grist Mills and other machinery. It is peculiarly adapted to small streams with a moderate head of water, and is but little affected by back water. The wheel and shaft are both of Cast Iron and of course very durable. This wheel is now in successful operation in the grist mill of Mr. JAMES BRIDGE, Augusta, (Me.) where the public are invited to call and examine for themselves.  
Augusta, Dec. 1, 1830.

I hereby certify that I have lately erected a Grist Mill in Augusta, with two run of stones, the one moved by a tub wheel of the most approved construction, the other by Turner's Improved Reacting Wheel.—The reacting Wheel has been in operation seven weeks, and has proved itself to be decidedly preferable to the tub wheel.  
Augusta, Dec. 5, 1830.

JOHN TURNER.

I hereby certify, that I, the undersigned, have for a number of years used a tub wheel for grinding bark, and have now applied to the same use and in the same situation, Turner's Improved Reacting Wheel and have found it to perform four times the labor with the same quantity of water.  
JOSEPH HAM.  
N. B. The subscriber having seen an advertisement recently published in the Independent Chronicle and Boston Patriot, signed by one Calvin Wing, in which the public are cautioned against purchasing rights for *Cast Iron Reaction Water Wheels* of any description or using any such wheels without the consent of said Wing or his authorized agents, hereby gives notice that he can furnish proof that said Wing has no exclusive right to the common Cast Iron Reaction Water Wheel, these wheels having been in common use in the vicinity for two years past, and are cast and sold almost daily at the Gardner Iron Works without the consent of said Wing or any other person. All the subscriber claims as his right is the improvement which he has made on the common Reaction Wheel, and this he is ready to warrant and defend to purchasers against the claims of Calvin Wing and all others.  
JOHN TURNER.

In consequence of CALVIN WING's notice of Feb. 16, 1831, I deem it a duty to myself to state to the public, that I continue, and shall continue to make and sell my improved *Cast Iron Reaction Water Wheel*, the right of the said Wing to the contrary notwithstanding; and that I will warrant and defend them, and all who purchase them, against the suits and legal attacks of any person. I can prove Mr. Wing not to be the first inventor of the *Cast Iron Reaction Water Wheel*, that the idea did not first originate with him. The first pattern for casting these wheels was made in Dec. 1828, by a Millwright, in the employment of H. H. Gardner, and the first wheel from this pattern was cast and fitted at the Gardner Iron Works the same Winter, and is still in operation in a machine shop in Gardner, since which time large numbers have been cast and sold at the same place without the consent of said Wing. With his improvement of putting two or more wheels on a shaft I have nothing to do, with his "lighter" I have nothing to do, but his *exclusive right* of casting the wheel of Iron, I dispute. Even allowing for a moment that he is the true inventor, it is believed that by reference to the decisions of the Supreme Court, it can be shown, that when an individual surrenders his invention to go into public use for a long time without special agreement or understanding that it is to become the subject of a patent, it is a *bona fide* gift to the public and a patent will not be granted. Again he denominated his improvement a variety of his "lighter," and at the same time breathes out an "improvement," the "reverse of useful" and that a patent will not hold. Let me inform him that the term "useful" is used in the statute, in "contradistinction to frivolous and mischievous." See *Fessenden*, 365, also *Mason's Rep.* 182, Lowell, &c. I am perfectly willing to submit by turns to the proper tribunal.  
JOHN TURNER.

## ENCOURAGEMENT TO FARMERS.

THE undersigned, being firmly convinced from study experiments, that the business of growing Hemp can be made a profitable one to our farmers,—have formed ourselves into a Company, (entitled the *Farmington Hemp Co.*) for the purpose of encouraging the cultivation of Hemp, and erecting machinery for dressing and preparing it for market.

As the business is new to most of our farmers, and consequently the proper information respecting the best methods of managing the crop, &c., we have taken much pains to investigate the business, and obtain the experience of the old have been engaged in it. From the experiments tried in this place and vicinity the past season, it would be proper to state, that the Hemp should be sown as early as the ground becomes dry, or warm enough for the seed to vegetate: a light, rich soil should be selected. It should be ploughed and harrowed finely, and the seed sown as soon thereafter as possible, to prevent the ditches or weeds getting the start of the Hemp. After the seed is sown, a roller should be passed over the ground to level it, so the Hemp may be cut close. Two and a half bushels of seed per acre has been found to be a proper quantity to sow on good land, and it will be proper to add, that no seed but should be put into the ground, but be cut when full in the bloom, or before the seed has formed, as by letting it stand until the seed is ripe, the color is much injured and considerable weight of lint is lost. It should be cut with a cradle or hemp hook, and bound in small bundles. It should be put immediately into the water,—vats are preferable to rot in; but in no instance should hemp be put into running water, as from ten to twenty per cent of the coat would be washed off. The best way to determine when the hemp is rotted, will be, to take out a bundle every day after the fourth, and dry it, either by the fire or sun, and when the coat or fluff is taken out and spread on the ground to dry. Care should be taken to keep it straight as possible in this process, as well as in harvesting. As soon as it is found to be dry, it should be stacked or housed, as the color would be injured by leaving it exposed to the weather, after once dry. We will pay \$20 per ton for Hemp stem delivered at the Machine, managed in this way, or a proportionate price for unrotted, and that which has stood for seed.

We would recommend, that instead of planting with drills for seed, that it be sown broadcast, in the same manner as for lint, and let it stand until nearly all the seed is ripe: In this way nearly or quite the quantity of seed would be obtained per acre, as if planted in rows, and the lint will pay all expense of raising; your seed thereby being clear gain.

Our machine will be put in operation about the first of October next, after which time Cash will be paid for hemp stem, as above.

Those wishing seed, will be furnished at one dollar per bushel, by applying to the subscribers.

By order of the Directors.

JOHN RUSS, Agent for H. Co.

**A CARD.**  
MR. PALMER, thankful for the very liberal patronage extended to him during his stay here last of Gardner and vicinity that he has again taken a room at Mr. McLean's Hotel, where he will be happy to wait upon all those who may favor him with a call. Specimens of Painting, showing, he trusts, a reasonable degree of improvement, may be seen at his room.  
May 3d, 1831.

## Balfour's Reply to Stuart.

MR. BALFOUR'S Reply to Professor Stuart's Essays on several words relating to future punishment, are now for sale by P. SHELDON, at his Bookstore in Gardner, and by W. A. DREW, Augusta. Price 75 cents.  
Gardner, March 24, 1831.

## WANTED IMMEDIATELY.

1000 BARRELS CIDER. Apply to WHEELER & PERKINS.  
Augusta, April 26, 1831.

## APPRENTICE WANTED.

A honest and capable young man is wanted as an apprentice to the Printing Business. Inquire at this Office.

## NOTICE.

To Mill Owners, Manufacturers, and all those interested in the economy of the use of Water, as applied to the propulsion of Machinery.

THE Subscriber having made valuable improvements in Water Wheels, which, operating on the principle of the REACTION OF WATER, are not impeded by back water; and also being constructor of CAST IRON, are both cheap and durable, and having obtained LETTERS PATENT therefor, under the seal of the United States and the signature of the President, would respectfully inform the public, and especially those interested in MILL SEATS, that he is ready to answer all calls in this line. He is also about establishing agencies in different sections for the convenience of the public, of which due notice will be given. As a generous public have been too often imposed upon by intended improvements of no merit, he uniformly makes it a rule to exact no remuneration for his Wheels unless their performance be fully equal to his representations, and give reasonable satisfaction on a fair trial. Some of those who are in operation at the Works of the Namasket Manufacturing Company, at Middleboro' four corners, and will soon be put in motion in Fairhaven, Halifax, Swaney, Dighton, Dedham, &c.; and particularly at the Pratt privilege, in Middleboro', which had been almost abandoned on account of back water; and at Easton, in the Cotton Factory belonging to General LEACH, of that place, as his terms are both liberal and safe, he offers himself that a discriminating public, will be disposed to give his Wheel a fair trial. Please to refer to

J. R. NEWELL,  
ABNER BOKERNE,  
SYLVESTER THOMAS, Esq., } Boston.  
ROBERT EASTMAN, Middleboro', and  
Gen. S. LEACH, Easton.

N. B.—The public are cautioned against purchasing rights for *CAST IRON REACTION WATER WHEELS* of any description, until his Patents have been examined, as there are none, nor is it believed that any can be, formed, which will be of the least utility without infringing on his rights. All persons having Wheels of the above description in operation, unauthorized by the subscriber, are called upon to pay the usual sum charged for the right of using the same, and receive deeds according to law. Those who neglect to make such an arrangement with all convenient despatch, must not be surprised to find themselves in a different manner called upon for *treble* damages. All persons are hereby forbidden casting, making, constructing or using the above Wheels without the license of the Patentee or his authorized agents.  
CALVIN WING.

February 16, 1831.

Having seen the advertisement of John Turner, of Augusta, Maine, and more particularly, his notice, in which he refers to my notice as published in the Independent Chronicle and Boston Patriot—

This is further to caution the public against using my improved *Cast Iron Reaction Water Wheel* in any of the various forms in which they may or have been used, under the guaranty of the said Turner, as I shall in no case look to him for damages, but to the owners of the Mill. Said Turner's pretended improvement on my *Cast Iron Wheel* is nothing more than one of the many ways of applying the *Lighter* as invented and patented by me; and, instead of offering any advantage over the mode as delineated in the drawings of my improved Wheel, is more complicated, more expensive, subject to more friction, and, in fact, a mis-improvement, the reverse of useful, and consequently, not patentable. See *I Paine*, 206, *Langdon vs. De Groot*, et al. That the insinuations, or assertions of the said Turner relative to my rights, even admitting them to be true, which I by no means admit, can in no respect impair the validity of my patent, may be seen by a reference to the decision of the U. S. Courts on that point. These decisions say that a "patent is valid, although the invention may have been in use for years anterior to the date of the patent, if the patentee was the inventor."—Again, "if the invention has got into the public domain, and is being practised upon it, with a view to *improve* it, before applying for a patent, such use does not invalidate the patent." &c.

To offer my simple warranty against that of "John Turner" would be almost as great an insult to the good sense of the public as his is when offered "against the claims of Calvin Wing and all others," where the damages, if any thing, might amount to, instead of dollars, HUNDREDS of THOUSANDS!

Wherever the single Wheel and Lighter will answer the purpose required, Mill owners can be supplied by me, or any of my authorized agents, with the best and cheapest modification of it, free from every shadow of doubt as to title, and therefore needing no warranty. My *Double Reaction Wheel*, the title to which is also undoubted, with a trifling additional expense, gives double the power in the same compass and will be furnished by me, or my agents, as above, on the most favorable terms.

It is not my object to get into a newspaper discussion with Mr. Turner, neither on the merits of my Wheel, nor on the legal grounds in which the pretensions of said Turner must stand, if stand it may. The subject of dispute can only be settled by the proper tribunal. Yet, so often as he attempts to thrust his dust in the eyes of the public, I shall consider it my duty, through the same medium, to attempt to remove the imposture.  
CALVIN WING.

## ADMINISTRATOR'S SALE.

BY virtue of a License from the Hon. Judge of Probate, for the County of Kennebec, I shall sell at Auction, on Monday the 30th day of July next, at 2 o'clock, P. M. at the Store of George Shaw, in Gardner, the real Estate of the late BRADY CORP., deceased. Said Estate is pleasantly situated in Gardner, about 3 miles west of the village, on the county road leading from said village to Litchfield and Monmouth, and consists of about 63 acres of good land, out of 15 to 20 tons of English hay, and has an orchard that will produce from 15 to 20 bushels. Cider annually, and has also a sufficient quantity of wood land. The buildings are a house, barn, shed, &c. which may be made good with a little repair.

Also, on Thursday the 2d day of June next, at the Store of John L. Loring, Esq., at Litchfield, a Farm belonging to said Estate, consisting of about 50 acres, situated on the east side of Kennebec river, about 8 miles from Waterville bridge, on the road leading from said bridge to Canaan.

Terms made known at the time and place of sale, or by referring to WM. PARTRIDGE, Adm'r.  
Gardner, April 28, 1831.

## PEASE'S SHUT MACHINE.

THE subscriber having been constituted sole agent for the State of Maine, for the sale of Dan Pease's PATENT SHUT MACHINE, and the right of using the same; hereby offers for sale rights for using the said Machine, for counties, towns or single machines, on liberal terms. These Machines having been in use many years and received the entire approbation of all who have ever used them, need no other recommendation than the universal approbation which they have always received upon trial.

Applications made to the subscriber at Gardner, Maine, by mail or otherwise, will receive prompt attention.  
ZEZULON SARGENT.  
Gardner, April 27, 1831.

## WANTED.

AN Apprentice to the Carriage Making Business. A Boy sixteen years of age. None need apply except they are naturally of a mechanical genius, steady and of steady habits.  
L. W. KIMBALL.  
Gardner, May 10, 1831.

## CHRISTIAN INTELLIGENCER.

## TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all notices collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscriptions.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the discretion of the publishers, until all arrears are paid.

All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.